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A

## REASONABLE PLEA

FOR THE

*Animal Creation:*

BEING

A *REPLY* to a late PAMPHLET,

INTITULED,

*A DISSERTATION on the Voluntary Eating of Blood, &c.*

In which is shewed,

- I. From the Nature and Reason of Things, that we have no Right to *Destroy*, much less to EAT of any Thing which has Life.
- II. That if the Human Food at first was only the Produce of the Earth, and by positive Command made immutable, then that Law or Command must be immutably eternal.

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 By ROBERT MORRIS.
 

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L O N D O N:

Printed for M. COOPER in *Pater-noster Row*, and sold by W. SHROPSHIRE and J. BRINDLEY in *New-Bond-Street*, and J. MILLAN over-against the *Admiralty-Office*; 1746.

[ Price One Shilling.]



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To the HONOURABLE

*General* FOLIOT.

*S I R,*

**A**S Example is more enforce-  
five than Precept, I  
humbly ask your Patronage to  
this Essay. Whatever I have  
said of the Theory in abstain-  
ing from Blood, your Practice  
evidently demonstrates ; your  
*Vigour, Age, Health, &c.*  
are so many convincing Proofs  
that Nature never design'd the  
Animal Creation for our Food,  
and that *Plants* and *Vegetables*  
are more natural for our Make  
and Constitution.



Permit me, Sir, to observe, your great Abilities in the *Art* of *War* arise from that Coolness which Abstinence from Meats, and Temperance, are the natural Product of; in you they are more remarkably distinguished, also in the Exercise you use both in Town and in your Rural Retirements at *Leith Hill*.

Pardon me the Liberty I take, of sheltering myself under the Sanction of your Name. I am,

*Your Honour's*

*Most obedient, and*

*Most humble Serv<sup>t</sup>.*

Robert Morris.





# P R E F A C E.

**V**ERY lately reading an Advertisement of a Pamphlet, intituled, A Dissertation on the voluntary Eating of Blood, &c. my Curiosity led me to peruse it, especially with an Intent to see how far the Sentiments of the Author were consistent with my own, which were privately, by Letters to a Friend about seven Years since, in a kind of Controversy kept together upon that Subject; Part only of those Letters I have obtain'd back from my Friend, having reserved no Copy of any of them. Upon comparing this Tract with those Letters, our Opinions, I find, do not so widely vary in some Points, as I at first expected; but his ambiguous Method

A 2

of

of treating it, led me to make a Reply to the Dissertation, &c.

But as to the main Points for which both the Author and myself have contended, they are indeed opposite. He admits a Licence, or Law, for the Eating of the Flesh of Animals, &c. but I admit of no such Toleration, Precept, or Command for either ; nor no positive Licence from the Law of Nature,—but the contrary.

The second Principle which he states in his Title-page, viz. That the Human Food at first was only the Produce of the Earth, is the Foundation of my Enquiry, and on which the Superstructure of MY Reply is raised : But in this we disagree as to the Point of Time, the Author of the Enquiry limiting it immutable till the DELUGE only, and I have supposed the Basis ETERNALLY unalterable.

There is another Principle, relative to the Disagreement, which creates some Difficulty to reconcile in my Reply ; and that is, our setting out in two different Lights. I, by a mutual Consent, in my Correspondence with my Friend, have taken the Light of Nature only for my Guide, to avoid endless Controversies which must consequently arise from different Explanations of Texts, &c. the Author of the Dissertation has wholly been led by Supposed Revelation, and in that Labyrinth has so entangled the Clue of his Design, that it is difficult to trace him.

I call



*I call it Supposed Revelation, because he has so interwoven his own (PARENTHESIS-TICAL) Sentiments with the Text, especially from Page 66, to Page 78, that few Readers, I believe, can, without a great deal of Perplexity, distinguish the one from the other.*

*In order therefore to be the better understood, and in the plainest Method to extricate myself and Reader out of this Difficulty, I have divided my Reply into two Parts: The first consists of those Letters before-mentioned, as they relate to the Subject of eating any thing that had Life, and are the Basis to a Reply to the Dissertation in general. I have given you the entire Letters as they past, because as the Subject is in some Places intermix'd with Things no way relative, to separate that from the other Parts would render it confused: But that is in order to exhibit a plain, tho' not a direct Answer to his second and third Propositions; and that Answer will also lead me to the second Part of my Reply, which is, to examine the Basis he has fix'd his DISSERTATION on in general, and how far this Doctrine he would cultivate is consistent with the Rule himself hath laid down in his first Proposition.*

*I am neither vain enough to think myself qualified for the Undertaking, or that I have any Advantage in the Manner of treating the Subject, above the Author of the Dissertation. It has been a Task I have voluntarily engag'd*

*gag'd myself in, and only to revive some few Thoughts I had once cherish'd as Favourites. I have no Way intentionally strain'd a Point of Reason, at least such as appears to me so; and I hope the barely exercising a Talent in Controversy will not be misconstrued, or give Offence to my Friends.*

*If in such an Amusement I may pass uncensured by some of the distinguishing Part of Mankind, I shall inwardly feel that Satisfaction that attends a Mind inoffensively employed, and perhaps may have Courage enough to make a farther Reply, if the Author of the Dissertation should not think this a sufficient Answer, by*

ROBERT MORRIS,

Hyde-Park-street,  
Dec. 31st, 1745.







A  
 REASONABLE PLEA  
 FOR THE  
*Animal Creation :*

BEING

*A Reply to a late Pamphlet, intituled,  
 A Dissertation on the voluntary  
 Eating of Blood, &c.*



Have set forth in my Preface, (which serves as an Introduction to this Reply) the Motives which induced me to it; nor need it farther Explanation or Defence; the following Letters being a Part only of what I had wrote on this Subject, I shall not lay so great a Stress on them as I should otherwise do, had I been in Possession of the Whole; but these may perhaps be sufficient.

I have

I have no Leave to give you the Answers of my Friend, tho' it may be a Motive perhaps to you to believe my Friend had the Advantage in the Controversy. — You shall suppose he had ; but if that should be admitted, I here introduce them, to oppose the System laid down by the Author of the *Dissertation*. I have not altered one Line throughout the Letters, nor suppressed or added one to it relating to the Subject : So, kind Reader, receive them as they follow in Order,

Numb. I.

Feb. 3. 1737.

To Mr. S. D.

*Dear Friend,*

**T**Here is a certain Interval in Time, when we give a Loose to our Imagination, and let it wander unmolested ; we range, perhaps, half through the Universe in a few Moments, and catch the Idea of some particular Thing in the Ramble, that makes a stronger Impression upon the Memory than another, or some Circumstance more remarkable in its Nature, than Incidents which are common and familiar to us. It is in this Whirl of my Fancy, among ten thousand different Ideas, *you* have more immediately dwelt in my Thoughts, rose uppermost, and scattered every confused Image, and fix'd an Impression not easily to be worn away. In  
this



this Abstractedness in myself, I sit down to converse with you at this Distance: Can you tell me what secret Impulse, what Properties thus guide or attract me? what magnetick *Virtues* are those, which have more Power to fix themselves to us in a distinguish'd Manner than others?

I could weary you with Enquiries of this Nature, and myself in the Pursuit of them, if I thought they might be accounted for. But it is upon this Point of Philosophy that you receive this Letter. I have been contemplating upon this great Universe with all its amazing Wonders, and in which whole Ages might be worn away with Pleasure: I have considered every Atom singly of which it is composed, as the Produce of one Almighty Mind, and in the Links of Providence have plac'd myself as one Wonder to fill up the System.

A *Flie*, a *Mite*, or other *Insect*, are in the same great Chain of Beings; and if I but help to fill up the Rank of the Divine Works, I am no more than they. Look upon the Mechanism of a *Spider* with a Microscopic Eye, upon the Architecture of the *Bee*, &c. let *Man* consider the Fineness of their Texture and Composure, and with what Exactness they are form'd, and he will find in himself nothing to be vain of. If I boast of any thing, it is only of being join'd with you in this great *Concatenation of*  

B

*Things,*

*Things*, and moving with you in one of its Revolutions.—My *Friend*, when we are worn out, and drop insensibly into the Grave, we only leave the Space to be filled up in the next successive Moment, perhaps by some other Race of *Creatures*, who compleat the Harmony of Wonders in this Structure of the Universe.

What new Vicissitudes, or Changes, we may pass beyond the Period of our Lives, the greatest Men have been at a Loss to form an Idea of; all are at best only Conjecture; and when we have tried the Variety of Opinions, few or none perhaps are sufficiently satisfactory.—To be *Good* then, is to be *Happy*; it brings a Complacency of Mind here, and if there be a *Hereafter* (as few doubt of it) we are sure it will *there* produce a proportion'd Felicity, or else the *Divine Justice* must be called in Question.

You may find, my Friend, by this Letter, what have been chiefly and latest my Thoughts; a Melancholy reigns at present over me, which a new successive Train of gay Images may disperse; the next may be mere *W'kim* and *Frolick*; of so changeable Nature are we made!—yet in whatever Variety of Humours you may find me, I hope, I shall be unalterably

*Your's, &c.*

Numb.



Numb. II. *To the same.*

**I**T is now an Hour of Silence through the whole Creation, not a Breath or Whisper of Air, or fanning Zephyr moves; I have been feeding my Imagination with the Planetary System, have rambled through those long trackless Paths of the Orbs above, and in my Fancy followed them to Infinity, and after all, with Amazement, retreated back into myself, convinced of my own Weakness and Ignorance, as being of no more Significancy in the great Concatenation of Beings than a *Flie* or an Atom; and yet, *whatever is, is right*. When I consider how every Link in the great Chain has its Dependency on the next, I am charm'd into Wonder; and however meanly I may place myself in the Rank of the Works of Providence, I still esteem myself one of its *infinite* Wonders. In the Creation I find myself an essential Part, and fill the Space I act in as a dignified Creature; but then I am at the lowest End of that Infinity, where it decreases in a gradual Progression down to almost nothing. I cannot better express myself than in the following Reflection: “ The  
 “ Elements, of which we are compounded,  
 “ may serve as Mirrors to represent the con-  
 “ stant Mutability of our Nature; so the  
 “ devouring Fire, when all its Fuel is spent,  
 B 2 “ decays

“ decays and dies ; Earth, Air and Water,  
 “ all are subject to Corruption, and from  
 “ thence our Generation takes its Rise, like-  
 “ wise thither we return again. This is the  
 “ eternal Circle of natural Products ; the  
 “ Trees, the Flowers, with all the Vege-  
 “ table Race, the Birds, Beasts, and Fishes,  
 “ with every Species of Animals, are so ma-  
 “ ny Remembrancers of our Mortality ;  
 “ which Way soever we turn our Eyes,  
 “ they are presented with fresh Images of  
 “ human Weakness ; and the very Breath  
 “ which does prolong Life, helps equally to  
 “ shorten it, since every Respiration carries  
 “ away some Portion of our Substance. Our  
 “ finer Particles gradually vanish into Smoke  
 “ and Air, while the more gross Remainder  
 “ scums off into noisom Excrements ; and  
 “ if there appear a Shew of any thing solid  
 “ in us at our Death, it is soon reduced to  
 “ Ashes, Dirt, or Worms ; our Bodies, of  
 “ which we make so great Account whilst  
 “ living, are left in the Abyss of universal  
 “ Matter soon after Death.

“ What were the greatest Prince the hap-  
 “ pier, tho’ he possess’d the whole Circum-  
 “ ference of this Globe ? It is but a mighty  
 “ Heap of Dirt or Dung, perpetually ex-  
 “ haling or crumbling away ; it is one of  
 “ the Dishes which compose the Banquet  
 “ of all-devouring Time, and whilst the in-  
 “ sulting Monarchs of the Earth trample on  
 “ it



“ it in Disdain, spreading their Armies far  
 “ and wide, and boasting that their Empires  
 “ have no Bounds, each does but hasten to  
 “ shut himself up within a little obscure and  
 “ putrid Hole, not much surpassing the Li-  
 “ mits of a Mole-hill.”

It is thus, my Friend, I humble myself  
 in contemplating what I am ; I study to  
 know the Nature of Things, but am no  
 wiser ; “ I have perused many Books, and  
 “ conversed with more Men, yet none of  
 “ them all can inform me even what I am  
 “ myself: How then shall I be able to com-  
 “ prehend the Essences of other Things ?  
 “ The Ideas of Infinity are too much for the  
 “ Grasp of our finite Understandings, they  
 “ are too narrow for the Conception.”

In this melancholy Mood I sit resigned to  
 Heaven, with a Mind as serene as the He-  
 misphere, not a Passion to ruffle or discom-  
 pose it ; if any thing seems particularly dis-  
 agreeable to me, it is an Infirmary in Nature,  
 the Want of Sleep. I sit yawning and writ-  
 ing with equal Dulness ; and if I forcibly  
 please my Imagination in conveying my Sen-  
 timents to you, I would not lay a Restraint  
 upon your Goodness, and oblige you to bear  
 with my Impertinence, as well as my other  
 Imperfections.

I am now casting my Eye toward the  
 Bottom of the Paper, to see whether there is  
 Space enough left for me to reason myself  
 into

into a better Opinion of Mankind, or to form a more favourable Sentiment of the Dignity of human Nature, and find there is by far too much ; in a word, I esteem myself a Rational Being, and that is a Superiority of Excellence above all the rest of the Creation. I have the Faculty of Speech and Reason, and may be capable of enjoying a State of Happiness hereafter ; at least it is no way unreasonable to expect it, since it is agreeable to our Nature, and the Goodness and Rectitude of the divine Perfections.

I could now turn the Tables upon myself, and even prove, that it is more than probable, that there will be a State after Death ; that when once this Prison of ours shall be demolish'd by a Tempest of Misfortunes, the Decays of Time, or some other Disaster crumbling to its native Dust, then shall the Soul shake off those Clogs of Mortality, and pluming its Pinions, mount aloft and fly at large in the open Firmament, in the Infinity of Space, Light, and Wisdom.

But now, with regard to my own Rest, as well as yours, I withdraw (from this remote Conversation with you) to my Bed, wishing you all Peace and Happiness here, and eternal Felicity hereafter.

I am, in the literal Sense of the Word,

Monday Night 12 o'Clock,  
July 3, 1738.

*Yours, &c.*

Numb.



Numb. III. *To the same.*

Aug. 19, 1738.

**I** Have this Evening been amusing myself with some of the Beauties of *Homer* ; and am not a little pleas'd with the marvelous Expressions ; I will beg Leave to quote a few Lines from the 19th Book of the *Iliad*, about the Horses of *Achilles*, and shall only make a few Remarks as they occur'd to me in reading them.

Ver. 440.

*Xanthus and Balias ! of Podarge's Strain,  
(Unless ye boast that heav'nly Race in vain)  
Be swift, be mindful of the Load ye bear,  
And learn to make your Master more your Care ;  
Thro' falling Squadrons bear my slaught'ring Sword,  
Nor, as ye left Patroclus, leave your Lord.*

*The gen'rous Xanthus, as the Words he said,  
Seem'd sensible of Woe, and droop'd his Head :  
Trembling he stood before the golden Wain,  
And bow'd to Dust the Honours of his Mane ;  
When, strange to tell ! (so Juno will'd) he broke  
Eternal Silence ; and Portentous spoke,—&c. &c.*

Ver. 464.

*Then ceas'd for ever, by the Furies ty'd,  
His fateful Voice. Th' intrepid Chief reply'd,  
With*

*With unabated Rage—— So let it be !  
 Portents and Prodigies are lost on me ;  
 I know my Fates : to die, to see no more  
 My much-lov'd Parents, and my native Shore——  
 Enough——when Heav'n ordains, I sink in Night ;  
 Now perish Troy ! be said, and rush'd to fight.*

Upon reading the Passage here quoted, I happen'd to remember your last Letter, in which you have with great Reason been an Advocate for the *Rationalé* of Animals.—I for my Part, of late Years, have not only *thought* them Competitors with us for Immortality, but likewise used the whole Race of Animals with a Tenderneſs not foreign to the Affections of Humanity. Their Sports and Frolicks, their Actions of Obſtinateſs, &c. flow from ſomething that foibles our Underſtanding, but then the ſame Perverſeneſs and Follies reign through the whole Race of Men. Permit me to ſay, that if we differ only in Speech, it can be no Bar to their Immortality ; however, as to Shape and Sagacity, a Monkey has at leaſt a Claim.

Their Pains and Diſeaſes, as well as friendly Fidelity, are ſo ſimilar to the Frailty and Affections of human Nature, and their manner of Dying ſo correſpondent to ours, that puts it as it were paſt Diſpute, that they may be at leaſt capable of as much Happineſs, according to their preſent Organs of Senſation, as we are.

If



If it were possible to write the History of a Man, with every minute Circumstance of his Life from the Cradle to his Grave, and set down all his Follies and Imperinencies, and impartially record every Weakness, as well as his noble Actions, I will venture to affirm, an impartial History of a Horse would, in the active Part, appear every way as Rational: There is no Difference in their venal Affections, their Sports, their every Action that their Structure is fitted for. And as for Reflection, I dare affirm, they have a Capacity equal to us: It is plain they have a Power to distinguish Things, and their Memory is as retentive, and built upon the same Hypothesis as our's. If my Horse starts at a cover'd Waggon, even I myself have frequently done the same at the Sight of a Spider, and perhaps he has greater Reason for his Fear: Sympathy or Antipathy are visible in them as well as we.

Through all Ages Philosophers have been of this Opinion. *Pythagoras* taught this Doctrine; and we find to this Day the *Oriental*s still preserve it in their Schools and Seminaries of Learning; it is receiv'd and cherished as a true Opinion by some in all Countries from *England* to *India*. *Confucius's* Disciples retain it there, as well as the Disciples of *Mahmut*, of ever happy Memory, of which Number I do myself the Honour to boast of being one. That *Ara-*  
C
bian

*bian* Slave, that Miracle of a Man, has led me into a Track of Thought about the *Rationalé* of Animals, that I believe I shall cherish till Death, without you, or some abler Logician can prove me in an Error.

You will excuse this long Digression, when I tell you it was to shew how much *Homer* held of the *Pythagorean* Faith, he makes *Xanthus* of a heavenly Race.

Book xvii. v. 502.

—Nor Jove disdain'd to cast a pitying Look,  
While thus relenting to the Steeds he spoke :

*Unhappy Coursers of immortal Strain !  
Exempt from Age, and DEATHLESS now in vain ;  
Did we your Race on mortal Man bestow,  
Only, alas ! to share in mortal Woe ?  
For, ah ! what is there, of inferior Birth,  
That breathes, or creeps along the Dust of Earth ;  
What wretched Creature, of what wretched Kind,  
Than Man more weak, calamitous and blind ?  
A miserable Race !*

This Compliment of *Jupiter* to *Xanthus*, plainly intimates the Opinion receiv'd in *Homer's* Days, and the Power given to him by *Jupiter* of knowing the Fates ; and in the Passage before quoted, of telling it to *Achilles*, is another Circumstance of the Respect due to those Beings. I do not remember any where in the *Iliad*, where *Jove* condescends to tell any Hero their particular Fate ;  
the



the Oracles were always doubtful, a Clap of Thunder, or some other Omen; but here *Jove* talks to the Horses, tells them the Fate of the *Grecians*, and their own; and in the 19th Book they tell it *Achilles*. We find in the Speeches of *Homer*, that *Hector*, *Achilles*, *Antilochus*, and *Menelaus*, Heroes of principal Character, have been introduced talking to their Steeds. All which plainly intimates the Opinion of ancient Times, of the Reason and Understanding of Animals.

I am pleased with that heroic Resolution in *Achilles*:

——— *So let it be,  
Portents and Prodigies are lost on me, &c.*

There is something very majestick in the Expression, not daring, but worthy a Christian, or a Philosopher.

——— *When Heav'n ordains, I sink in Night.*

What I have wrote has rather been with an Intent to divert my own Thoughts, than any way with a Design to please you; it would be vain in me to expect, that any Starts of my Fancy can possibly give you any tolerable Satisfaction worth your Perusal. Such indigested Chaos can at best only be a kind of Spur to a nobler Genius; or like a Stone you whet your Knife on, to sharpen

it: I need not repeat my own Failings to you, only I am determin'd to write, 'till I am fully convinced that I give you any Uneasiness through my Folly in so doing.

*I am, dear Sir,*

*Your's affectionately.*

Numb. IV. *To the same.*

*London, Sept. 3d, 1738.*

**I** Had prepar'd, and was ready to set out for —, as soon as I had dined, but the Rain prevented me; I sat down contented, knowing that the Winds, the Rain, or more tempestuous Meteors, are impartially scattered up and down the Universe, for some wise Ends of Providence (which is better expressed GOD): He directs the Seminal and Prolifick Showers to barren and desert Places, which give new Life and Vigour to Plants and Vegetables; replenisheth the decay'd Vessels with Plenitude of Matter to sustain and fructify, to nourish and preserve the whole Race of Plants, and Flowers, and Trees, &c. whose Nutriment is dependent on the Earth.

I was led into this Thought, by your telling me you was turn'd Gardener; and by your Letter I find the same Expression without



out further Expletive. I take it as an Amusement, an Employ of Pleasure, and your Letter hardly explains any better, by saying, “From a very idle Life, to a very busy one.” —In short, my dear Friend, I am at a Loss to know how, and where this Transition has happen’d. —Whether *Active* or *Speculative*; or, is it some Treatise you are composing on that Science? You have mention’d Lord *Archibald Hamilton’s* Seat, as a fine Situation; believe me, I am surpris’d I had not heard of it before, being so frequently at *Wickham*, and made such Enquiry after Places of fine Prospect, or rural Scenes; but as I am to go down about *Michaelmas*, I promise myself the same agreeable Pleasure in the Survey as you have had; the pretty Image you give me of it, would tempt me as far, if I had not *Business* to draw me; but joining THAT and the Pleasure together, I expect to reap a double Advantage in the Survey; I shall not be wanting to let you have my Opinion of it, and doubt not but I shall add it to my *Essay upon Harmony*, which is almost ready for the Press.

When the Omnipotent distributed the Sons of human Race up and down the several Countries and Climates of this Globe, he doubtless furnish’d every Part, every Region with Gifts and Products of Fertility and Delight agreeable to the Inhabitants; to this End he has scatter’d up and down the Surface



face of the Earth, an infinite Variety of Roots, Herbs, Fruits, Seeds, &c. for our Use, Food and Nutriment ; and the Tribe of Animals likewise afford us a Store of Milk, Honey, &c. The Fountains, Rivers, Lakes, supply us with sweet refreshing Water ; we have Wine and Oil, and infinite Benefits and Enjoyments, for Food, &c. Cloathing almost spontaneously produced ; to prolong our Lives by Sobriety, &c. and to enjoy this World as in a Garden, always surfeiting as it were on a Paradise of Health. —I almost envy you your new Scene of Felicities, your Fruits and Herbs, and other Dainties which the Earth produceth.—Could we, my Friend, gratefully acknowledge the Bounty of Heaven, and pregnant Fertility of the Earth, sit down contented with Herbs and other genuine Products of her Soil, I believe we might sleep with more peaceful Quietude, and procure a greater Length of Days. The Fevers and other Maladies incident to human Nature, being mostly the Produce of rich Viands and intemperate and luxurious Living, and in our Food chiefly Multitudes of unseen Diseases are impregnated.

But Blood and Flesh with a voracious Appetite we devour, and glut ourselves with slaughter'd Animals, perhaps endued with Reason equal to ourselves ; it may be we cannot affirm, that they possess one so perfect  
as

as ours, but that Perfection is acquir'd by Discipline, which the Generality of Brutes want. They have no Seminaries of Literature, nor *Cambridge*, *Oxford*, nor *Eaton* or *Westminster*, where Arts and Sciences are taught by Rules. — No, Nature is their only School-Mistress, and they learn her Instructions with wonderful Promptness and Sagacity. The Elements founded by the infinite Creator serve them as a Book, to teach them all the Knowledge which is necessary for their Well-being here.

I am insensibly dropt upon my old Topic, by which you may judge that I believe it inconsistent with Humanity to eat Flesh, inconsistent with our Nature, or the Intentions of God in our first Formation, to imbrue our Teeth in the Blood of Animals. They have the same Sense of Pleasure and Pain as we have, and we put them to an equal Torture with us by a Wound given to them; if so, it is at best a Cruelty to destroy them. I would fain know of you, that if I believe it criminal to eat Flesh, and continue so to do, whether I do not live in a Sin against Conscience, against Nature, which is the greatest of Sins; if by her I am convicted, if that faithful Monitor sets it before me as criminal to feed on the animal Creation, I seem to need no other Remonstrance.

If by refraining I should impair my Health, and shorten my allotted Days, THAT may  
be



be equally criminal; to be assur'd **THAT** will be the Event, is a Crime as bad as continuing as I am; and if Physicians say true, such will be the Event of such Abstinence. This then is a Paradox, to say Herbs and Vegetables prolong Life, to refrain from Meat shortens it.—If by the Manner of my being brought up, I am involv'd in this Labyrinth, tell me the shortest Method to extricate my self out of it.

You will excuse me if I charge you with Indolence; your Letters are so contracted in their Dimensions, or limited in such narrow Boundaries, that you leave so great a Chasm at the Bottom of your Page, I shall have room enough left to draw a Note upon you over your Name, and for the future oblige you to end your Borders with some Cultivation; the Plots in that Part of your Garden are unmanur'd; and to let so fertile a Soil lie waste, is a Negligence unpardonable.

It is true, you have the Happiness to express yourself well in few Words, I labour under a Disadvantage, an inferior Ability; you sow more perhaps in your Plot, one Moiety of the Magnitude of mine, and so well dispose of the Seed, that more comes to Maturity than in my Soil; such a one as *Hamlet* says it is,

*Fie on't! 'tis an unweeded Garden,  
Where all Things Dank and Vile grow in it.—*

Or,



Or, as I have observ'd in Situation in the  
185th Page of my Lectures :

*A shocking Precipice, or uncouth Wild,  
Where Nature no prolifick Seed hath shed ;  
Beyond the Art of Man to cultivate,  
A kind of Pleasing, Dreadful, Rugged Scene !*

Or, in the 191st Page :

*No verdant Spot, nor azure Violet Bed, &c.*

Pardon me that I pirate from myself, *that*  
may be a double Violence offer'd to your  
Patience, 'tis adding Fuel to the catching  
Blaze ; or, as I have better express'd it in  
*Panthea* ; “ Like pouring Oil to stop the  
“ catching Blaze.” — Dear Friend, I have  
lengthen'd my Letter to set you an Exam-  
ple. God prosper you in every Undertaking,  
is the hearty and sincere Wish of

*Your faithful and*

*affectionate Friend, &c.*

Numb. V. *To the same.*

*London, Sept. 17th, 1738.*

**I** Have now before me your Defence of  
*Murdering Animals* (Pardon me that I  
D use

use that harsh Expression.) You tell me,  
 “ There would be ten times more Unhap-  
 “ piness and Slaughter among themselves,  
 “ did we not keep them under proper Re-  
 “ gulation and Government.”—— You will  
 excuse me, as I have a vacant Hour, if I  
 answer your Objections by Paragraphs, only  
 for the Sake of writing to you to amuse  
 you.——To this First I reply : Those Ani-  
 mals which we eat, are for the most part  
*Gentle* and *Tame* by Nature, nor is their  
 Food any thing but what *Nature* sponta-  
 neously produceth ; they have no voracious  
 Calls or Injuries to revenge, or other Cruel-  
 ties to offer ; those Principles are no where  
 else, or at least chiefly in Man reside.——  
 Suppose there should be a Disagreement of  
 Interests in the Variety of Animals, and  
 such Discord should prompt them to devour  
 each other ; I may venture to affirm not one  
 hundredth Part would by that Means be  
 destroyed that are now. What Animals  
 preys upon the Ox, the Sheep, &c ? The  
 Fowls are very little preserved by us more  
 than Nature has provided for their Defence ;  
 and as to Fish, I hope you will grant they  
 are not under *your* proper Regulation and  
 Government.

You say : “ Where would they find  
 “ Pasture, did we not manure and inclose  
 “ the Land for them ? ” Sir, there are in  
 all Countries innumerable Tracks of Land



unmanured and uncultivated ; to these they would fly for Refuge, seek Food, and repose in them safe from the *Toils* and Snares of Men. But grant me Liberty to say such Enclosures are made chiefly for our own Sakes, those Fruits and Herbage we enclose from them, for our own use, our Corn to lay up in Granaries, our Grass for Provender in the Winter, our Fruits and Herbage to pamper our venal Appetites, such Delicacies are not intended for them ; therefore I must beg Leave to say, *Nature* has furnished them with other Conveniencies, and sufficient to supply every Want.

Again——“ What would become of their  
 “ Young, did we not nurse and assist them ?  
 “ we fold them, suckle them, we protect  
 “ them from Foxes, and other Beasts of  
 “ Prey.”--Now, Sir, permit me the Liberty  
 to say, all this is mere Farce : We nurse and  
 assist them, it is true, but to what End ?  
 To eat them, and for that End also protect  
 them from *Foxes*, and other Beasts of Prey,  
 for Food for MAN. As to our Nursery,  
 they do not want it, *Providence* has wisely  
 ordained the Earth, our common Parent, to  
 be their Physician ; to it they seek for Re-  
 lief in their Maladies, and from thence pro-  
 long their Days. As to their Young, pray  
 Sir, consider how many Calves, Lambs, Tur-  
 key-Polts, young Pigeons, Pigs, &c. we  
 destroy daily, and even superfluously ; if

*these* were left to live, *those* would fill up the Gaps made by fighting Beings, that you say slaughter one another. My dear Friend, tell me by a modest Computation, what number of Foxes you think may be in Proportion to such Animals which they prey upon ; and then tell me, whether you think there would not be Food enough to preserve them, if they were to eat only one hundredth Part of what are now destroyed. And lastly, I must tell you what Wisdom there is in Providence ; if Naturalists say true, a Bitch Fox never has a Litter of Whelps, till the old Bitch Fox her Dam is dead ; if so, I believe God designed it for some wise End, to make them less popular, &c. an End which, like all other Ends of divine Goodness, is unfathomable.

You say likewise : “ How many would “ perish in Lakes, Rivers, Ditches, &c. did “ not we secure them within proper Bounds.” Believe me, Sir, no more than do now ; or do you mean, were you not to keep the Lakes, Rivers, Ditches, &c. in proper Bounds ; if so, that is for your own Security. We hear of more Men being drowned by Accidents, than of any other Animal ; and Man is as liable to perish in an Inundation as a Brute ; they know how to shun a Lake, a Precipice, &c. as well as we do, and if they are led by the Nose, I must tell you Sir, so are many Men.—In short, I would not have my



my Brother Animal thought to be so helpless a Being as you imagine.——I do not find that they get drunk, as a FRIEND of yours did very lately, and was sick a whole Week after; I do not see them dancing a slack Rope, or sliding from the Top of a Tower, &c. as our Tumblers do; nor do I hear that they ever drown themselves voluntarily. And after all, if you do keep them within Bounds, you have their Wool to cloath you, you pluck the Feathers from them alive, as in the Fenn Countries, to make you easy Beds; your Lands are ploughed, your Burthens carried, your Toils and Drudgeries are performed for it by them; and I dare affirm, was a Man to see a Partridge drowning, he would not endeavour to save it for the Sake of preserving its Life, but only to EAT it.

You likewise say one undeniable Truth, that is——“ How would they fight and  
 “ murder one another, had not we an *Interest*  
 “ in them to prevent or compose their  
 “ Quarrels.” ——RIGHT! There’s your Tenderness and Affection, to compose their Quarrels, &c. for what? *because we have an Interest in them.* This I grant you to be true; but this *Interest* is such a one, that makes against your Arguments; it is an *Interest* no less than your Food, your beloved *Blood*; your propense Designs of composing their Differences, are very visible.—

Pray,

Pray, my dear Friend, if two Sparrows happen to be fighting near you, do you naturally fling a Stone at them to part them, or do you amicably reason with them, and by Authority separate them ? No.—but your Fowls in the Yard you are afraid will kill one another if they fight, therefore you part them.—*Pray for what End ?* Because, Sir, they are not yet *fat* enough for my Eating, or it may be, I dined to-day upon one of the same Brood.

My Friend, you see how warm I am grown in defence of my beloved Animals ; excuse me if I take the Liberty only to quote your last Paragraph on this Head. —“ To conclude, they must die once, “ and I think it much better for them to “ live a short Time in Plenty and Ease, “ than to be left exposed to their Enemies, “ drag on a miserable Life, and die (like “ Count *Seckendorff* ) by Inches.—At first Sight this shews a kind Concern for them ; but I wonder you don’t begin the Example on your fellow Creatures, by knocking some young Fellow on the Head, whose Parents have, by Misfortunes, left him in a State that is likely to end very uncomfortably ; this would shew a generous Concern indeed, not to suffer him to live a Life, which must necessarily be attended with Pains, Poverty, Diseases, Old Age, and a thousand Inquietudes ; and as he can  
die



die but once, 'twould (by the same Rule) be generous to cut him off to prevent his falling into the above Calamities.

*But to be serious.*——Pray how are we sure that the last Period of their Days may not be as agreeable as the Beginning ? 'Tis cruel to think to snatch them short off in the midst of an agreeable Life ; 'tis taking from them a Felicity, which does not redound to our Credit so to do.—But much less so, when we consider the Motives that induce us to it ; instead of a friendly Concern for their future Well-doing, we aim at the Gratification of our own sensual Appetites, a Pleasure we propose to enjoy ourselves, by such an Act: and how far consistent it is with a rational Being, with *Pythagoras's* golden Rule of doing as we would be done to ; I say, how far it is agreeable to these Principles, I would have you consider.—Man is but one Link in the great Concatenation of Beings, and to usurp an Authority over any other part of the Chain is indeed *Pride, rank Pride, and Haughtiness of Soul*, which I pray Heaven to keep from you and from, Dear SIR,

*Your affectionate Friend,*

*and Humble Servant.*

Numb. VI. *To the same.*

**B**EFORE we enter immediately upon the intended Controversy about the Right of eating Animals; I would beg Leave first to endeavour to unprejudice your Mind, by shewing the *Primitive* and *Religious* Notions of eating Flesh: They established their Reasons upon a fundamental Law in *Nature*, the original Justice of the World, which teaches us not to do that to another which we would not have another do to us. Now since 'tis evident that no Man would willingly become the Food of Beasts; therefore by the same Rule, he ought not to prey on them.

Upon this Basis of Equity, the *Indians*, and other Eastern Countries, built their moral Virtues; they thought they might as well eat the Flesh of their purchased Slaves or Enemies, as that of Beasts, having an equal Right to their Life and Death as over Beasts; therefore, from their first Progenitors, they have kept inviolable the Law of Nature, have never defiled themselves with the *Blood* of Man or Beast; but every one contenting himself with his Native Home, Stall, and the Fruits of his own Land, sit under the Shade of his own Trees, and bathe themselves in the adjoining Streams,



go in Peace into the Houses of their rural Gods, and present them with Fruits and Flowers, and such Things as the Ground brings forth. The Birds range the Air without Fear of the Fowler, the Hind and timorous Hare scamper about with Pleasure, neither does any fly Angler trepan the Fish of the Rivers ; at least such were the primitive Days ; they lived without irregular Appetites, free from Ambition, Fraud and BLOOD.

The chief Cause of the Injustice in Men's destroying Brutes, arises from a Principle which they have established, denying the Capacity and Use of *Reason* to all living Creatures but themselves ; but this is false Philosophy, for every thing which partakes of Sense, has also Reason ; 'tis the Mind alone that sees, hears, &c. the Body of itself being blind, deaf, and void of all Sense. Therefore since Beasts see and hear, and perform all other Actions of Sense as we do ; I hope it will not be unreasonable to assert they have a Seat of Reason : But this is diverging from my intended Subject.

Histories assert, that the first Inhabitants of the Earth liv'd altogether upon *Vegetables*, and it was esteem'd an *inexpiable* Wick- edness to shed the *Blood* of any Animal ; and that the first *Slaughter* of a Bull was made at *Athens* by Accident, by *Diomus* a PRIEST, for brousing upon some Fruits they were offer-

ing as a Sacrifice ; and if History be true, a PRIEST taught the People to eat it.

The *Egyptians*, the most ancient and wisest People in the World, receiv'd a Tradition, forbidding them to kill any living Creature ; and to give the greater Force to this primitive Law of Nature, they form'd the Images of their Gods in the Similitude of Beasts, to the end the Vulgar, struck with Reverential Awe, might learn to abstain not only from killing, but so much as hurting dumb Animals ; yet if any in his Life-time should have transgress'd the Laws of Abstinence, they used a kind of Expiation for the Dead in this manner : The Priests took the *Bowels* out of the Body of the Deceased, and putting them into a Vessel, and holding it towards the *Sun*, made the following Speech in Behalf of the Dead.

‘ O thou *Sun*, whose Empire is universal,  
 ‘ and all the other Powers who give Life to  
 ‘ Man, receive me into the Society of the  
 ‘ immortal Gods ; for so long as I liv'd in  
 ‘ this World, I religiously preserv'd the Wor-  
 ‘ ship of those Deities which were made  
 ‘ known to me by my Ancestors ; I always  
 ‘ honour'd my Parents who begot my Body ;  
 ‘ I never kill'd any Man or Beast, nor have been  
 ‘ guilty of any *black* Crime ; but if, whilst I  
 ‘ lived, I have trespassed in tasting any of those  
 ‘ Things which are forbidden, it was not my  
 ‘ Sin, but the Fault of these Entrails, which  
 ‘ are



‘ are here separated from my Body.” After having said this, they cast the Vessel into the River, on the Banks of which the Ceremony was perform’d, embalming the rest of the Body as pure and free from Sin.

The Reformed Priests of *Crete* used to make a memorable Address before the Altar of *Jupiter*, as follows: ‘ O divine Governor  
 ‘ of the hundred Cities, we have led a holy  
 ‘ Life from the time we were initiated in thy  
 ‘ Mysteries, and forsook the nocturnal Rites  
 ‘ and bloody Feasts of *Bacchus*; we are now  
 ‘ purify’d, and clothe ourselves in white  
 ‘ Vestments, the Emblems of our Inno-  
 ‘ cence.—We shun the Society of polluted  
 ‘ Mortals, neither approach we the Sepul-  
 ‘ chres of the Dead, nor taste the Flesh of  
 ‘ any thing which has been endued with  
 ‘ Life —— &c.”

Such *was* of old, and to this Day *is*, the Abstinence of the *Indians*; they live for the most part near the *Ganges*, or some other River, for the sake of frequent Purifications; they feed on Apples, Rice and Milk, and Fruits of the Earth, esteeming it the *highest Impiety* to taste of any thing that has had Life. Among their good Works it is accounted an Act of great Reputation and Virtue, to build Hospitals for Beasts as well as Men; and in every City there are great Numbers who spend all their Time tending

on sick and wounded Animals, or such as have no Sustenance elsewhere.

The ancient Lawgivers of the *Athenians* comprehended all the whole System of Piety and Virtue in practising these few Rules.

— ‘ Let it be an eternal Sanction to the *Athenians*, to adore the immortal Gods, to reverence departed Heroes, to celebrate their Praises with Songs and the First-Fruits of the Earth, to honour their Parents, and neither to kill MAN nor BEAST.’

It is reported, that in the North Parts of *Asia* are an infinite Number of *Hebrews*, supposed to be of the Race of those ten Tribes carried away Captive by the *Assyrians*, but far different in their Religion from the rest of the *Jews* in the *European* Countries. They are permitted to taste no Flesh; they eat only the Fruits of the Earth, with Milk, Honey and Oil, and their common Drink is Water and Wine. At the Age of sixteen Years every Man is bound to take the following Oath. — ‘ I swear, that I will adore but one God, who brought our Fathers out of *Egypt*, and has conducted us by a mysterious Path to this Land of Promise, &c. — I will do justly to all Men, neither will I voluntarily hurt or kill any living Creature, unless it be in my own Defence; I will not taste the Flesh of any Animal, but in all Things observe the Abstinence  
com-



‘ commanded by God to *Moses* on the  
 ‘ Mount, &c. — All this I solemnly swear,  
 ‘ by the first Father of Light, and by No-  
 ‘ thing, the profound Womb of Darkness,  
 ‘ and by Silence, the Companion of that  
 ‘ Death which no created Being can fathom,  
 ‘ which is the same as if I should wish my  
 ‘ self annihilated if I violate this Oath in the  
 ‘ least Point.’

Among the *Jews* were a certain Sect call’d the *ESSENES*, of which Historians affirm *CHRIST* to be a Member; they were the most considerable, as being the most religious Observers of the Law; among other of their Virtues it is recorded, that they would suffer Martyrdom rather than be prevail’d upon to taste of any thing that had Life in it, for they were strict Observers of the Law, which commands perpetual Abstinence from the Flesh of Animals.

There is a Story of a Grandee in *Asia* who made a Pilgrimage to *Delphos*, famous in those Days for the Oracle of *Apollo*. Puff’d up with costly Presents, he enter’d the Temple, thinking no Man more worthy of the God’s Friendship than himself, but was told, that *Clearches* of *Methydrium* was most devout and dear to the Gods of all Men.—— Astonish’d at this, he hastens to *Methydrium*, finds *Clearches*, and asking him what Sacrifices he used to *Apollo*, was answer’d, — ‘ I  
 ‘ am a poor Man, I carry neither Silver nor  
 ‘ Gold,

‘ Gold, only a Basket of Fruits, the best  
 ‘ that my Farm affords, &c. I never kill’d  
 ‘ any thing, nor have I done to another that  
 ‘ which I would not have to be done to my  
 ‘ self; I keep myself and my Cottage clean,  
 ‘ and in all Things else I live like the Beasts;  
 ‘ that is, according to Nature.”

These, my dear Friend, are Passages I have  
 ranfack’d many Volumes to collect together,  
 to shew you the primitive and general Opi-  
 nion of the *Eastern* Countries concerning the  
 eating of Flesh. — I shall not here trouble  
 you with the *Reasons* I have for abstaining,  
 nor against the Right you may claim to it;  
 they may be perhaps the Subject of some fu-  
 ture Letter. In the mean time think of me  
 as I am, that is,

Dear SIR,

Sept. 24<sup>th</sup>, 1738.

*Your’s affectionately.*

Numb. VII. *To the same.*

October 3<sup>d</sup>, 1738.

**I** Have sent you a Letter, dated the 24<sup>th</sup> of  
*September*, by which I presum’d I might  
 prevent your Defence: Thus far I find my-  
 self deceived, by the Reception of your’s  
 dated 29<sup>th</sup>. I thank you also for encreasing  
 the Dimensions of your friendly Epistles;  
 but



but since we are entering into the Dispute, let me entreat you to join with me in observing the following Decorum : Not to glory in any Advantage we may seem to have over each other in the Controversy, nor to be warm or ill-natured in Wit, nor to shew the least Signs of breaking in upon that Harmony of Friendship which I wish ever to remain between us. So soon as any thing of this kind appears in any of our Letters, I assure you I shall immediately drop the Dispute. This premised, I now fairly enter the Lists, and taking *Nature* and *Reason* only for my Guide, I proceed.

That Nature has furnished many Animals with Weapons of Offence, is not to be denied; your Spider's Web, Swallow's Mouth, Woodpecker's Beak, &c. seem really designed by Providence for preying upon the several Kinds and Species of Insects you have mentioned; nay farther, I will admit you, they have *all* Skill, and Strength, and Weapons for that Purpose: But how far this will be subservient to your Design, I know not: Do you infer from thence, that you have a Right to prey on them? If so, I hope to convince you of the contrary before I finish this Letter.

But, that I may go on fairly, I shall take along with me such other Parts of your Letter on which you lay any Stress of Argument. You say, " Why have I not as much Right  
" to

“ to an Eel, as a Trout has to a Fly? &c.” As to whatever Right by the Laws of Nature they may have, does that prove your’s? Does that imply so much as a *Reason* on your Part? You say, “ Their Talons, Claws, &c. are “ form’d for Prey by Nature :” Tell me a more tender, helpless, and unprovided Being in Nature for that Purpose than Man? What Weapons has Nature furnished *him* with for destroying? his Skin is so tender, that the Dews of Heaven are uneasy to it, the Winds pierce him, the Cold chills him, or in warmer Climates scorch’d by Heat: Tell me wherein his external Abilities for Murder and Destruction are so conspicuous? *Nature* furnished him with no Knives, nor Swords, nor Guns to destroy with; those are Weapons of another Growth, sprung up of later Days, &c. Therefore, I humbly beg Leave of you not to suppose, that because Nature gave your Lion or your Hawk Claws or Talons for Prey, that I think you would from thence have me conclude Man in the same State: No; you must have some stronger Reason to urge before you can convince me.

Had Providence intended Man to eat Flesh, she would have furnished him with proper Weapons and Ability. By Nature he is not swift enough to catch Fowl, or Fish, or Hare, or Deer, nor fierce enough to attack a Bull unarm’d, &c. And if he should,



should, where are his Fangs and Claws to tear the Flesh as Wolves and Lions do? Therefore we may conclude, that as Nature has been deficient as to the Ability, she never designed him to perpetrate the Act.

I have said, Providence having wisely provided the Earth, our common Parent, to be their Physician; to this you say, "This might sound well enough to a Citizen who was never out of the Smoak of *London*;" but it will be somewhat difficult for you to persuade a Countryman that this Physician will cure all their Distempers, &c." My Friend, the Distempers incident to Cattle are chiefly owing to our Nurture, and to their Confinement; consider a folded Flock with one infectious Sheep among them, how the rancorous Effluvia is dispersed and caught; in that Confinement the infectious Breath, or Maggot, is so naturally communicated in those close Boundaries: Had they the Earth to range in, they would find of themselves such Herbs and Roots as are Antidotes to the Malady, which our ignorant Physicians know nothing of; and perhaps Nature would teach them to shun such Animals as are infectious, to prevent the Contagion spreading; and probably the Food they are forced to feed on, for want of more natural, may be the Cause.

But, to prove what I assert, observe a wounded or sick Snake flies to a *Plantane*  
F
Root

Root or Leaf, and finds immediate Ease, and likewise the Toad. Who taught them that? Not your Farrier or Shepherd. I could mention many other such Incidents in Nature, were you any way inclined to believe. If I was to drop into the Medicinal Virtue of Plants and Vegetables, it would be running counter; and if I assert the Animal Creation know their Uses, I only say what you yourself well know. Though Clover sometimes bloat them, let it grow wild, not collected in large Quantities, only promiscuously blended with other Roots or Grass, then tell me where is the Evil.—'Tis you by gathering it in large Quantities make it a Malady.

You tell me, you will carry me to a Distiller's to see Hogs get drunk; pray with what? Not any thing which *Nature* spontaneously produceth. No; 'tis *Man* with cursed Witchcraft blends the Poison for himself and *them* too. Is that an Error in their Nature? I believe yourself will say, No, though I assert it is in Man.

You conclude, “ Since it seems evident  
 “ that Nature intended the whole Round of  
 “ Beings should live upon each other, and  
 “ that the Death and Corruption of one  
 “ Species should be the Life and Support of  
 “ another, I think we may eat a Rump of  
 “ Beef, or a Leg of Mutton, with as little  
 “ Offence as a Worm preys upon our En-  
 “ trails.”

Sir,



Sir, if Thinking is your *only Reason*, permit me to think the contrary.—By what Right, Sir, do you claim it ? With what Power are you invested to do it ? Because I would fix some *Reason* to induce you to believe my Sentiments, pardon me if I here take that Liberty.

I have already in Generals answered the preceding Part of your Letter, where I thought you had laid your greatest Strefs, and have admitted you that Animals are form'd by *Nature* for preying upon each other, &c. but why you should lay a Strefs upon their Formation and Actions, I think, I have already shewn to be a straining the Argument. But here I come to enquire, by what *Right*, or what *Law* in *Nature* you claim, or with what Power you are invested to do it ?

Every Individual in the Creation was undoubtedly form'd for some wise End ; whatever they are, they no way concern us, since Providence has thought fit to secrete them from us ; therefore their Actions, Pursuits, or Ends are not to be the Model of ours. Every particular Species answers its End ; but why that should be our Guide is unreasonable. Some Animals eat no Flesh, some do ; others are wild, ravenous and vicious, others tame, gentle, and chaste : If we make them our Patterns, what a Contrariety of Tempers must reign in us ? Suppose, you say, *Nature* has

F 2
given

given you an equal Right over them as they have over one another, pray, Is not that Right assumptive? Are there in Nature Terms which imply Property, Right or Wrong, Pleasure and Pain? If so, whatever invades my Life, invades my Property, *ergo* acts unjustly. Kings by Law of Nature are not, tho' by elective or presumptive Power Men make them. No Man has a Property over another by Nature, nor Beast; but Power I grant you they have: Does *Power* imply *Right*? Does one Man arm'd falling upon another who is unarm'd, and overpowering him, imply a *Right*? Does my Power of killing a Sheep, &c. imply in me a natural Right so to do? Again, suppose in Man a Power over Animals, does that Power extend to destroy? Can the Divine Goodness, who takes Delight in the Pleasure of his Creatures,

*Who sees with equal Eye, as God of all,  
A Hero perish, and a Sparrow fall:*

I say, can it be supposed he gave that Power to him to use it with Cruelty on the inferior Rank of Beings? It is a Paradox: I make no Distinction now between Terms *Rational* and *Instinct*; these you may remember were to be omitted: And also, that I am,

*Your's, &c.*

Numb.



Numb. VIII. *To the same.*

*Octob. 15th, 1738.*

**B**Uſineſs has in a great meaſure delay'd my Answer to yours, dated the 5th inſtant, in which I am content that the Argument ſhall ſtand as yourſelf have ſtated it ; and that is, if Providence had design'd the voracious Appetite in Man, he would have furniſh'd him with ſuitable Weapons or Armament to prepare Food for that Purpoſe.— You answer, that this would have been as ſuperfluous as arming a Fox with Wings that he might catch a Goole, &c. and that if Mankind, by their Skill, Contrivance, &c. effect all a Lion by his Strength, &c. can do, Nature makes ample Amends for want of Claws and Talons, &c.

My Friend, you muſt excuſe me, if I prove to you, that your own Argument will be for my Advantage. Whatever Nature has not furniſh'd Animals with by a natural Power of effecting, that conſequently ſhe deny'd them : Is the Sagacity of a Hound in purſuing a Hare in all its Foils and Doubles taught him ? Is there aught of external Skill apparent in it ? Does any Cunning or Contrivance in the Purſuit viſibly ſhew itſelf ? No ; Nature has given the internal Faculty of diſcerning, and the external Ability of attaining that Food ; and in the Fox, the Hawk, &c.

ℰc. the same. In Man shew me one Instance in Nature in his Formation, which leads to a Power of effecting what you say Nature design'd to be effected by his Understanding. All is acquir'd ; in *Job's* Country you find they know not the Use of Traps, and Gins, and Snares, and other Artifices ; and as to their eating Animals, you will find it is as their Law directs, about the manner of slaying, ℰc. and that Law is deriv'd from *Mahomet*.

Methinks Nature was kinder to Animals than us, to give them a Power, and by mere Instinct, ℰc. to effect, what we with Hazard and Difficulty, with Cunning and Contrivance obtain ; and suppose, after all this, that your Wisdom has the desir'd Effect, that does not imply your Right to eat.

You seem to strengthen the Proof of it in your next Paragraph, in saying Nature has prepar'd Objects to gratify all other Senses, Desires, and Passions, ℰc. which no way tends to prove the Design of Providence for eating ; for yourself have answer'd with my Objection, by asserting, that Appetite is acquir'd ; — but at last you say, ‘ Surely the  
 ‘ Digestion is natural, and conclude, ’tis an  
 ‘ Argument that Nature intended I should  
 ‘ eat Flesh, as well as a Swallow eat a Fly,  
 ‘ else why has she given us Stomachs to di-  
 ‘ gest ? ’



I had waited for this some time, so am prepar'd with Reasons, which I hope will convince you, that such Digestion has nothing of Proof for your Purpose. *First*, I would have you consider, whether raw Apples, red Cabbage, Cucumbers, Melons, or any other raw or unripe Fruits, &c. do not require more internal Heat to digest, than warm boil'd or roasted Flesh, made tender, and almost jelly'd for that Purpose, and which scarce requires your Teeth to chew it. *Secondly*, See whether raw Meat would not make you sick, or perhaps Time might even inure you to bear this; but how many Fruits are in their Nature ten times more difficult to digest than any dressed Food you can possibly mention?

It is reported, that the Stomach of an Ostrich will digest Iron; does that imply, that Iron was intended for his natural Food? or, consider your Fire-eaters at *Bartholomew* and *Southwark* Fairs, they eat Flambeaux, Rosin, Hemp, &c. all in a Blaze, swallow it, and digest it in their Stomachs, will you therefore say, because it digests, that Nature intended it for their Food? Therefore I hope that Argument will have less Weight with you, than when you at first intended it for me. Consider how the Stomach must heat the raw Roots and Vegetables, so as to digest them into Chyle and Nutriment, which in  
Meats,

Meats, were they raw, would not require so much.

It will be natural for you to suppose, that as I disapprove of killing and eating Animals, that I should join with you in my Wishes, to have all manner of Cruelty to them utterly abolish'd. The Pain of every Creature is to itself as much in Proportion as every the like Torture is to Man; and if Mankind can, with any Ease of Mind, bear the Cries or Groans of any Animal in Pain, he will equally bear that of Man. I also join with you in not only banishing all the *French* Cooks, but also all the *French* Players with them.

Now I mention them, you have doubtless heard how the Populace resented their Attempt to Act last *Monday* Night, and I think with much Reason and Justice; — for, shall *English* Players, some of fair Character, be taken up, and committed to *Bridewell* to hard Labour, as Vagrants and Strollers, who are by Law punishable, as Sir T——— C——— did to one about four or five Years since? Shall an Act of Parliament be passed by that August Assembly, our Representatives and Peers, and have the Royal Assent for suppressing Playhouses, and exterminating Players? Nay, shall all new Plays be prohibited to be acted without Leave of the Lord Chamberlain, &c. I say, shall all this be done, to the Injury  
of



of some of our Natives, and a Company of worthless strolling *French* Wretches be permitted, tolerated, and protected in it ; nay, and even in the Face, in the Bosom of our Natives, is rank Folly, and tends so much to uncontrollable Power, that even my Blood curdles at it : It is to be wonder'd at, we don't send for *French* Ministers and Lawgivers ; let our Priests and People learn the *French* Religion, and then we shall be naturalized to their Country ; but if Reason take place, this will never happen, I hope, in *England*.

My Friend, I could wish to be one Instrument, if not in wholly banishing Cruelty, Surfeitings and Luxury, yet in making Mankind more Just and Honest, more Merciful and Forgiving, more Temperate and Virtuous than they generally are to one another ; that would teach us not only to abstain more from Vice in general, but also from that in particular, of eating Flesh.

*I am,*

*Your's sincerely.*

Numb. IX. *To the same.*

*Nov. 12th, 1738.*

**I** Return you my Thanks for your last kind Epistle, dated the 7th, but am sorry you drop the Controversy for one Reason ; I had

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almost

almost work'd myself up to a real Opinion, of that which was at first only started for the sake of Argument. I hugg'd myself with the Belief of many Truths which I have asserted spring from Reason ; but now, either by the Force of your better Reasons, or some Error in my Nature, I begin to sink down again to my former Savageness of Mind, and readmit the eating of Flesh ; at least consent to it by my Practice. Excuse me if I cannot immediately join your Sentiments ; there is a Struggle in me, after all, about the Reality of my Assertions ; Things which I at first only play'd with, have made way to my Soul almost as forcibly as if they sprung from a firm Faith : So unwarily sometimes the Lewd are taken in their own Traps, and *Love*, which they at first made for Sport and Frolick, catches them insensibly. This Truth I can assert, that I have had no Design of dissuading you from eating, since, if by own Arguments, I cannot convince myself to practise, it would be impossible for me to persuade another. — I remember a Story of two Brothers, one named *John*, the other *William* : *William* was bred in *England* a Protestant, and *John* train'd up in Popery beyond Sea ; *William*, out of an honest Zeal to convince his Brother, made a Journey to him ; after a Conference between them, it so happen'd, that *John* being overcome by his Brother's Arguments,

re-



turn'd to *England*, where he became a strict Protestant; *William* being convinced by the Reasons of his Brother *John*, staid beyond Sea, where he prov'd a violent Papist; — on which are the following Lines, part of an Epigram made upon it.

*As they desir'd, his Brother each subdues,  
Yet such their Fate, that each his Faith did lose;  
Both Captives, none the Prisoners thence to guide,  
The Victor flying to the Vanquish'd Side;  
Both joy'd in being Conquer'd (strange to say)  
And yet both mourn'd, because both won the Day.*

But this is not our Case; you are as far from being convinced, as I am from having the Power to do it, by Argument, or even *Example*, were I inclin'd to make use of that prevalent Demonstration of my Sentiments.

You seem to lay a Stress upon your Argument, that if Man has a Faculty or Power of acquiring, then Nature gave it him to make use of; you instance it in the Inclination and Power to get Children, which you beyond all Contradiction have prov'd not to be acquir'd, and in which I think Nature was the chief Instigator: Therefore you would infer *that* Faculty natural, as well as the Power to effect.—This I grant, we have in common with other *rational* Animals; but what Affinity this has to a natural Right

of destroying and eating of Animals, I can no way conceive.

We have no Right or Property from Nature. When Men were first made, no Boundaries were set to his Possession ; Right and Wrong were not known ; no Man assumed a Right by Nature, and what was effected was by Power. If we could claim no Right to the Bodies of Animals, we had no Power to destroy. The Sparrow and the Fish of the Sea are in common to all, no Man claims a particular Right to them, therefore has no Power by Nature over them to kill. I do not believe, that *because* in some Countries they abstain from Flesh, we ought so to do : no, my Reasons are better grounded : I have endeavoured to shew from Nature, that we have no Right to do it ; to assume it is unreasonable, cruel, and inconsistent with our Nature and Constitution. Whatever Cunning and Contrivance we use to effect it, whether natural or acquired, either Way seems contradictory to that Law of Nature implanted in us of Self-preservation, and doing as we would be done unto. And let me tell you, though you may be perfectly well satisfied about it, I have something in me which checks even my favourable Thoughts of it, something like Abhorrence to Cruelty.

That the Death and Corruption of one Being is the Life and Support of another, I am fully persuaded. There is a successive  
Chain



Chain of Beings link'd together in the Universe, which, as Mr. *Pope* observes,

—— *Whatever Link you strike,  
Tenth or ten thousandth breaks the Chain alike.*

Let it be so, since Providence has so wisely ordain'd it. I am content, at least to endeavour to act like Men of superior Understanding; knowing my own Infirmities and Weakness, I would not be singular, when Millions of *better* and *wiser* Men have thought it not criminal; though I have heard of others, who thought otherwise of it by their Actions, and even such who have established to themselves much Reputation for Sanctity of Life and Morals. I will then mingle with the Crowd, undistinguish'd and obscure, esteeming myself happy to be known only by you, and some few more Friends, to have as much Humanity and Tendernefs in me, at least as in common with the rest of Mankind.

And when my Time is come that I must give Way to some other Being to supply my Place, I wish only to be as useful after Death as I have endeavoured to be in Life. If I have any Virtues in me, or if there be such a distinguishing Characteristick in Man, they are chiefly a universal Love of my Fellow-creatures, placed here in concert with  
me

me to compleat the *Harmony* of the Universe.

My dear Friend, I have look'd upon your generous Concern to renew this decaying Sphere with a great deal of Pleasure, but think it impracticable; Folly and Superstition reign too much here to permit it: The blind Enthusiast would damn us for Heretics, to propose to put these sacred Carcases of ours, the Image of their Maker, any where but in holy Ground.—Poor deluded Beings! not to know that GOD consists not of Parts, is through the whole Creation one extended Essence, unconfined and uncircumscrib'd; therefore every Spot of Earth, every Species of Creatures in the Universe are holy, since no Place or Being is where God is not.

I approve your Scheme, and every thing which you and all good Men would approve of; and if I have been, or am unhappy in my Way of thinking, I shall never do any Injury in those Sentiments, since I confine them chiefly to myself. Esteem me, as I am,

*Your Faithful and Affectionate*

*Friend, and Humble Servant.*

PART





## P A R T II.

**I**Come now to examine the Basis the Author has fixed his Dissertation on in general, and how far the Doctrine he would cultivate is consistent with the Rules himself hath laid down in his first Proposition.

He has laid it down for a general Hypothesis, “ That it is in no Respect inconsistent with the eternal Rules of natural Justice and Order, that God should impose an arbitrary Law on Mankind. (*Title Page, Sect. 1.*)—A delegated Dominion was given him over a spacious World, wherein were Beasts, and creeping Things, and Fowls innumerable, yet we do not find he had any Permission to arise, slay, and eat of them.” *Page 3.*

I observe, that an absolute Command was given *Adam* to the contrary; (*Gen. Chap. 1. Ver. 29, & 30.*) \* *And God said, Behold, I have given unto you every Herb bearing Seed which is upon all the Earth, and every Tree wherein is the Fruit of a Tree bearing Seed. Likewise to every Beast of the*

\* *Note,* That the Texts quoted are taken from a Translation printed at *London*, 1606.

*Earth which bath Life in itself, every green Herb shall be for Meat; and it was so.*

It is evident that this Command, (which our Author of the Dissertation himself has explain'd the same Way) was fixed to a positive Law, to an Observance of which *Adam*, and his Posterity to the Flood, had strictly paid Obedience, and tho' the Ground was cursed with *Barrenness*, (Chap. 3. v. 17.) *Cursed is the Earth for thy Sake, in Sorrow shalt thou eat of it all the Days of thy Life :*) Yet it is evident that the Meaning is, not that they should eat of Earth, but of the Produce of the Earth; for in the 19th Verse it is said, *Thorns also and Thistles shall it bring forth to thee, and thou shalt eat the Herb of the Field.* (Verse 20.) *In the Sweat of thy Face shalt thou eat Bread.* From which it is clear, that by Toil and Labour to cultivate and manure the Ground, they were to expect that Sustainence for the Support of Life which God intended them. And after the Command God gave to *Noah* to build an Ark, and to preserve himself and the Animal World from the Deluge, he also (Chap. the 26th, Verse 21.) commands him thus, *Take thou with thee of all Meat that is eaten, and thou shalt gather it to thee, that it may be Meat for thee and them.* I think, nothing can be clearer, or more intelligible, than this Command of living upon Vegetables. The Meat here intended for  
their



their Support, is what is mentioned, *Chap. 1.* —The first of which is *Verse 29. Every Herb bearing Seed, and Tree bearing Fruit, for Man; Verse 30. Every green Herb, for Beasts, Animals, &c.* And the Verse before quoted, *Chap. 6.* clearly demonstrates THAT was the Meat for both *thee and them.*

It is thus far the Author of the Dissertation's Sentiments and mine are correspondent; and if I admit it an Evidence in this Place barely for the sake of keeping up the Controversy, I must beg Leave to dissent from him in the disannulling or abrogating the Command after the Deluge.

How far we disagree, will appear by the following Quotation from the Author, *Page 6 and 7.* “And this Blessing of Fertility in  
“ the Earth was now first emphatically bestowed upon them, because Mankind  
“ had a Commission from *this* Time to eat  
“ Flesh; for God said, *Every thing that*  
“ *moveth and liveth shall be Meat for you;*  
“ *as the green Herb* (TO THE FORMER  
“ WORLD) *so have I* (NOW) *given you all*  
“ *things* (LIVING :) *but Flesh* (SAID HE)  
“ *with the Life thereof, which is the Blood*  
“ *thereof, shall you not eat.*”

I would beg Leave to mention two Texts preceding this; the one, *Ch. 8. ver. 17. Bring forth with thee every beast that is with thee of all flesh, both fowl and cattle, and every thing that creepeth and moveth upon the earth, that*

*they may breed abundantly on the Earth, and bring forth Fruit, and increase upon the Earth.* This Text is extended both to Man and Beast ; the preceding Verse, 16. commands *Noah* and his Sons, &c. to go forth off the Ark ; the 17. to the Animal Race ; —those, that they might *breed abundantly and bring forth Fruit* ; that is, to propagate their Species, in order to plow, or otherwise do the Drudgeries of Man in manuring the Earth, and that Man should *increase upon the Earth.*—All these Commands are only a Repetition of the Commands given before the Flood, the very same, and almost in the very same Words, as the preceding Verses. The second Text is, *Chap. 9. Verse 1. And God blessed Noah and his Sons, and said to them, Bring forth Fruit, and multiply and replenish the Earth.*

In order for our better understanding the Meaning of *bringing forth Fruit*, we must see what the Text meant to *Adam* before, and to *Noah* after the Deluge. The Expressions and the Reasons seem to be the same.

Chap. I. Ver. 20. *Let the waters bring forth in abundance every creeping thing that hath life, &c.*

Ver. 21. *God created great whales, and every thing living and moving, which the waters brought forth in abundance according to their kind, and every feather'd fowl according to his kind.*

Ver.



Ver. 22. *God blessed them, saying, Bring forth fruit, and multiply, and fill the waters in the seas, and let fowl multiply in the earth, &c.*

And Ver. 26. *Let us make man in our own image, and according to our likeness, and let THEM (or him) rule over the fish of the sea, and over the fowls of the heaven, and over the beasts, and over all the earth, and over every thing that creepeth on the earth.*

Ver. 28 is nearly a Repetition of the 26th.

Thus, you see, the Animal Creation were made to encrease and multiply as well as Man; there is a Command equally expressive to both; and surely the Animal, as well as Man, were not intended to encrease and multiply to be eaten; for the 29th and 30th Verses are so fully explanative in themselves, they need no Comment to make them more intelligible; *Every herb bearing seed, and every tree bearing fruit, for Man; and every green herb, &c. for Animals. The Text says, To rule over, &c. which no way implies, To eat.*

Here, I think, stands the immutable Law given before the Flood, and which the Author of the *Dissertation* has no where endeavour'd to explain in any other Sense.

If this is (as surely it is) the divine and unalterable Law of God by Revelation, I must beg Leave to shew also, (from the Au-

thor of the *Dissertation's* own Words, *page* 14.) that it is also an undeniable and immutable Law of Nature.

‘ But when I above stile the eating of  
 ‘ Blood indifferent in itself, perhaps I place  
 ‘ it in Terms too favourable, and make an  
 ‘ unwarrantable Concession to the Practice  
 ‘ of the World ; since we are not at a Loss  
 ‘ for Authorities, that Blood is fraught with  
 ‘ innate Properties, very pernicious to the  
 ‘ animal Life in Man, when receiv’d as  
 ‘ Food. It’s Luxuriance in Spirits, gross  
 ‘ Sulphurs, and Salts, tending to raise undue  
 ‘ Effervescencies in the Juices of the Body,  
 ‘ which may lay Foundations for chronical  
 ‘ Distempers ; and if so, the Prohibition  
 ‘ from it is as well founded in Nature, as  
 ‘ on God’s Right of Sovereignty over us.’

We see the Law of Nature answering the divine End of Providence, the very Nature of BLOOD (or MEATS) being chiefly conducive to *lay Foundations for chronical Distempers, &c.* The Wisdom of God pointed out Food suitable to the Contexture and Frame of Man’s Body, such as was most conducive to Health, the Preservation of the Species, and prolonging of Life ; and the same Law which was given to *Adam* and his Posterity before the Flood, we find afterwards given to *Noah* and his Descendants. That they before the Flood had obey’d the first Precept till the building of the Ark, is  
 very



very evident ; and the Command given to *Noah* in order to preserve the Animal Race as well as Man, is apparent in *Chap. vi. v. 21. Take thou with thee of all Meat* (that is, Herbage) *that is eaten, thou shalt gather it to thee, that IT may be Meat for thee and for them.*

It is evident, the Word *Meat* implies Fruit, Herbage, &c. for the gathering in Meat must be of the animal Race, if it meant Flesh ; and there can be no Foundation for such Meaning, because they were distinguish'd particularly to be put in the Ark, *ver. 19 and 20 ;* and also in the Verse above quoted, *IT shall be Meat for thee and them ;* this is undoubtedly the true and only Meaning of the Command given, *Chap. i. Ver. 29 and 30,* and which we find nowhere transgress'd by the *Antediluvian* World.

I come now to consider the Command given to *Noah* and his Descendants after the Deluge. In order to this the Author of the *Dissertation* admits of an express Command to refrain from Blood, and even under the most severe Restrictions and Punishments, *Chap. ix. Ver. 4. But flesh with the life thereof,* (I mean, *the blood thereof*) *shall ye not eat ; Ver. 5. For surely I will require your blood, wherein your lives are, at the hand of every beast will I require it.*

I must here beg Leave to shew, that the succeeding Part of this, and the Verse following, plainly demonstrate, that no Blood at all shall be shed.

What follows, is : *And at the hand of man, EVEN at the hand of a man's brother will I require the life of man.* It is evident, *the flesh with the life of animals, that is, the BLOOD, shall ye not eat,—for surely, if you do, I will require your blood, wherein your lives are, at the hand of every beast will I require it.*

*And at the hand of man, even at the hand of a man's brother will I require the life of man.*

Here is an absolute Command against the taking away the Life of Man in particular, and also the refraining from the Blood, that is, the Life of Animals ; but whose Blood was to be requir'd at the Hand of every Beast, the Meaning very evidently implies, that Justice or Restitution shall be demanded on Man by every Beast for a Life so shed. —For if the Command is positive, as to their bringing forth Fruit, and multiplying, and replenishing the Earth (*Chap. ix. Ver. 1.*) after the Deluge, and in almost the same Words, and altogether the same Meaning as to *Adam* and *Noah* before the Deluge, it must consequently be meant also to refrain from killing, or destroying Life, and wholly confining themselves to eating Vegetables, as  
it



it was before the Deluge ; for as God is every where unalterable and unchangeable, so must all his Laws and Precepts be eternally immutable.

I must here take Notice of a Passage in our Author of the *Dissertation*, (pag. 9.) in which he says, ‘ Now as this Prohibition  
 ‘ was deliver’d to *Noah* and his Family,  
 ‘ and they being then the whole surviving  
 ‘ World, in them it was spoken to all succeeding Generations of Men, their Descendants. For as the Indulgence was not limited to *those* Individuals, to whom personally it was given, so neither was the  
 ‘ Restriction. Both had an equal respect to  
 ‘ the future World ; whoever claim’d a Right  
 ‘ to the one, was oblig’d to submit to the  
 ‘ other also, even down to the latest Posterity.’

This is at first Sight an acquiescing to the Assertion I made, that all the Laws of God must be eternally immutable ; but here, to serve his Purpose, of abstaining from Blood only, and not from the Flesh, he makes the Precept given to *Adam*, to differ from that given to *Noah*, thus : (pag. 9.) ‘ The Interdiction to *Adam* for one certain Fruit  
 ‘ was unalterable to the first Race of Men,  
 ‘ but naturally expir’d at the Flood, the Object of it being taken away ; but the rest,  
 ‘ which relate to the Propagation of Mankind, in order to People the Earth, to the  
 ‘ sanctifying

‘ sanctifying every seventh Day, to the sub-  
 ‘ jecting of Woman to Man, to the eating  
 ‘ of Blood, and to Murder, were doubtless  
 ‘ made immutable, &c.’ *Page 10.*

‘ Therefore let us not be unmindful, that  
 ‘ to single out any one of them, and per-  
 ‘ suade ourselves that it is indifferent whe-  
 ‘ ther we are conformable to it or not, is  
 ‘ in Effect to dishonour the Lawgiver, ei-  
 ‘ ther by nullifying on our own Authority  
 ‘ a Precept which he hath positively en-  
 ‘ joined, or at least implying that he is as  
 ‘ variable as ourselves: For to suppose him  
 ‘ giving a Law at FIRST to a whole Race  
 ‘ of Creatures, and yet afterwards disannul-  
 ‘ ling it, must be tacitly to charge him  
 ‘ with Mutability——But as nothing like  
 ‘ such a Procedure appears in any other  
 ‘ Case through his whole OEconomy of the  
 ‘ moral World, so we ought not to be-  
 ‘ lieve it in this.’——The eleventh and  
 twelfth *Pages* of the Author of the Dis-  
 fertation are much to the same Purpose,  
 in order to prove the Immutability of the  
 Divine Lawgiver, and to abolish the pernicious  
 and brutish Custom of eating of Blood,  
 both which are highly commendable, and  
 with much Judgment conducted; but when  
 a Licence is given by him for eating Flesh,  
 he has unfortunately split upon that Rock  
 he seemingly endeavoured to shun, of which  
 I shall speak presently. He tells us, *Page*  
 9th,



9th, ‘ Let us observe here, that God never  
 ‘ spake to the whole World at once, save  
 ‘ only in *Adam*, and in the Family of  
 ‘ *Noah* ; now we cannot suppose that his  
 ‘ Injunctions were ever to be counter-  
 ‘ manded.’

When God’s first Commands were given to *Adam*, with the Author of the Dissertation, such were immutable, as it is explained by him, *Page* 9. even down to the latest Posterity. Now, as *Noah* was the Descendant of *Adam*, the Commands and Precepts were equally binding to him, as they were (without any Alteration) given to *Adam* ; for the Law given to *Adam* has been no where abrogated, nor ever supposed to be designed to be countermanded.—Then consequently all the Laws given to *Adam* are equally binding to him and his Posterity.—They could not expire at the Flood. The Laws given to *Adam*, after being driven out of *Paradise*, concerning his Food, was *the Fruits of the Earth*, the same as when he was in *Paradise*, with this supposed Difference, that the spontaneous Productions were first sufficient ; yet now, as a Punishment, he should eat his Bread by his Labour, that is, *by the Sweat of his Brow*, but the Food was the same.

I come now to the main Point, that is, to the favourite Doctrine of the Author of the Dissertation, which is to prove, ‘ That

‘ a Prohibition to feed on the Blood of any  
 ‘ Creature, was enjoin’d at first to the whole  
 ‘ World, *Page* 32. without Exception, in  
 ‘ the Fathers of the present Race of Man-  
 ‘ kind; and we find a solemn Ratification  
 ‘ of it in all the Promulgations of the Divine  
 ‘ Will to Man afterwards, and back’d by  
 ‘ such a complicated Authority in the last  
 ‘ of them as could never since be parallel’d,  
 ‘ and accordingly was it religiously observed  
 ‘ by the Christians for several Ages, &c.’

It is evident this Prohibition was given, but there is no Command to eat the FLESH; he only contends for a Permission so to do. In the 4th *Chapter*, he has carried it down to the Apostle *Peter* and *Paul*, and to the primitive Christians.

I have no Need to trace the Author of the Dissertation any farther, because I acquiesce to all he has said relating to the Prohibition of eating of Blood; but as to the eating of Flesh, which he as strenuously defends, I think it falls under the same Prohibition. No Flesh can be without Blood, and consequently the eating of Flesh implies the eating of Blood: For Blood is the Life, and that Prohibition extended to the eating of any thing which had Life.

There is but one Kind of Flesh, which is the Muscular, and that consists of little Tubes or Vessels with Blood therein; so that fleshy and muscular Parts of the Body are the same.

Now,



Now, whatever Animal you kill, or whatever Method you use for its Destruction, you can never exhaust above one quarter of the Blood from the Flesh, either by cutting the Throat, the Head off, or any other mangling Cruelty that can be used: For though you should suppose the Veins are emptied, yet the Blood-Vessels are so exceeding fine, and so infinite in Number to feed and fill up the Veins in their Circulation, there must remain in the Flesh at least three quarters of the Blood which composes it: And it is very evident, that even the Blood-vessels themselves are not drained; for after the dressing of Flesh, you will sometimes see a Vein bleeding as fresh when cut, as if the poor Animal was newly killed; then also the Juices which flow from the Flesh itself, as well as what remains in the Flesh, are all evident Demonstrations, that whoever eats of Flesh, eats Blood also. From whence I conclude, that a disobeying the Command as to the eating of Blood, extends equally to the eating of that which has Life.

There is one Argument more remains for my Enquiry, and that is, That the Structure of the human Body is not made *carnivorous*, and consequently was never designed to eat Flesh.

*Gassendus* insists why Man should not be carnivorous, because of the Structure and  
Con-

Conformation of our Teeth ; most of them being either *Incisores*, or *Molitores* : Not such as carnivorous Animals are furnished with, proper to tear Flesh ; as if Nature prepar'd us for cutting Herbs, Roots, &c. rather than for tearing of Flesh. To this I add, that when we do feed on Flesh, it is not without a preparatory Coction, by boiling, roasting, &c. and then Dr. *Drake* observes, it is prohibited in Fevers, and other Distempers. And, lastly, That Children are rather averse to all animal Foods, till their Palates are vitiated by Custom ; and the breeding of Worms in them, is generally ascribed to the too hasty eating of Flesh.—To these Arguments Dr. *Wallis* subjoins another, which is, that all Quadrupedes which feed on Herbs or Plants, have a long Colon, with a *Cæcum* at the upper End of it, or somewhat equivalent, which conveys the Food by a long and large Progress from the Stomach downwards, in order to slower Passage, and longer Stay in the Intestines : But that in *Carnivorous* Animals such *Cæcum* is wanting, and instead thereof there is a more short and slender Gut, and a quicker Passage through the Intestines.—Now in *Man* the *Cæcum* is very visible ; a strong Presumption that Nature, who is still consistent with herself, did not intend *him* for a *Carnivorous* Animal.











